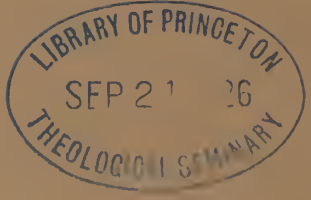

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Woman's Work

A Foreign Missions Magazine

CHINA

Vol. XXXV No. 1

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MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
APRIL	Africa.	OCTOBER	India.
MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

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WOMAN'S WORK

A Foreign Missions Magazine

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Buddhist priest under tree in front of temple preaching to men assembled for a religious festival.

The Metamorphosis of an Animist

(Mrs. J. W.) Laura B. McKean

Nai Kuki belongs to the last remnant of the Lwa race, one of the aboriginal tribes of the Indo-China peninsula. His home is tucked away on the mountain side, three thousand feet above the plain where the on-flowing tide of a stronger race had driven his ancestors centuries ago. From these heights they have looked down, generation after generation, on the strange customs and religion of the conquerors. The activities of these valley people seemed to them stupendous. Watching from their craggy cliffs they saw great forests leveled, wide fields of cultivated rice appear, walled cities spring up and around them, like satellites, hamlets of the peasants. Venturesome youths occasionally journeyed to these cities of the plain and brought back tales of great brick structures, decorated with "barbaric pearl and gold," wherein dwelt the gods of the people, huge golden idols before which the multitude bowed in worship.

Some of the youths remained long enough to acquire the speech of the valley and so could act as go-between in the slight traffic that was carried on between the two peoples. Now and then one would go and never come back. Enamored of some fair damsel of the plain, he would forsake his father's race and cast in his lot with the people and the gods of his charmer. The old histories of the land, tell of the occasional rise to power of one of these barbarians, as they were called, at the court within the walled city. But these comings and goings were mere ripples on the surface and did not affect the life on the mountain side which

flowed on in its accustomed channel.

Years rolled into centuries and still the language and customs of the plain found no lodgment on the heights. Nor did the idol of a dead god appeal to this imaginative race who peopled stones, brooks and trees with living spirits which in some mystical way were bound up with the events of their own lives. It was easier to believe that the offerings placed under trees, at cross-roads, in caverns or on boulders were efficacious in obtaining a blessing than were those placed before dumb idols of wood and stone, the work of man's hand. A spirit within called to its kinsman without, the same mystical something which left the Athenian still dissatisfied, even after making gifts to the pantheon of gods familiar to him, and caused him to raise an altar to the "Unknown God."

Nai Kuki counted the years until he could gird on his traveller's knife and, with his possessions in a gay native bag swung over his shoulder, fare forth to see with his own eyes the life of the valley. Strange tales of new customs, curious machinery which his language had no words to describe, had fired his imagination, and no knight errant ever set forth in quest of adventure with keener zest than he. Down the narrow trail with that springy, elastic swing which only a mountaineer possesses, he went, with just one backward glance for the dusky daughter of the village headman. The girl's heart was heavy for fear the great plain would swallow up her lover. Bold city girls might prove too attractive and cause him to forget his simple mountain sweetheart. She imagined a thousand calamities that might befall him. For many a day her heart repeated its cry, "Will he ever come back to me?" The man and the maid are the same whether found in mountain fastnesses or in society's cultured center. The heart has just one language.

The maid with heavy heart went back to the dull round of duties at the loom and in the garden, while the man with bounding pulse went out into the wide, wide world. Those swift mountain strides brought Nai Kuki to the capital city of the plain in record time. The first few days were spent in the bazaar, wandering from shop to shop, examining strange foreign goods, laboriously counting the cost of articles that pleased his fancy, comparing the amount with the money in his wallet and in absorbing volumes of information from the gossip of the street. At night, he slept in the public *sala* of a Buddhist temple listening to the priests as they chanted their meaningless prayers. Later, he obtained employment as a porter in the Forestry Department, work which took him to many towns and villages. Life was too interesting for him to think of going home. Finally, he did what the little maid feared he would do, he offended the evil spirits in some mysterious way and fell ill! A poor stranger in a strange country, with no friends and no home he was in sore straits.

While he suffered, a good-natured person said, "Why don't you go to the Mission Hospital in the city?" "What is that? Where is it? How can I go with no one to introduce me?" asked Nai Kuki, "will they take in sick, friendless fellows like me?" "Sure, that is what they are here for!" was the careless reply, "Just walk right in. The hospital is that long building behind the picket fence on the west side of the river."

Nai Kuki was too ill to think or reason. The easiest thing was to follow the advice of his chance acquaintance. With faltering steps, he made his way to this strange place where one's need is the "Open Sesame" to bed, food, medicine and care. And there he came in contact with the white foreigner, who though he seemed the friend of prince and noble, still stooped to minister to him in his need. Here, too, he entered into another department of this wonderful university in which he was learning. During his convalescence he learned to read, and finding in the Bible a spring of living water, he drank eagerly and deep. As health was restored without recourse to

any offerings to spirits, save the prayers and hymns of praise daily in the hospital Chapel to a beneficent Father Spirit, a belief in the foreigner's medicine and faith in his God were born. There were chords in his emotional nature that needed but the touch of this Divine Life to start them vibrating with the Infinite. He thought of home and his invalid sister, whom he now determined to bring to this wonderful place of healing. As soon as his own health permitted, back he went to the mountain home.

The rapidity with which news spreads in a telephoneless, newspaperless country is a mystery to the foreigner. Whatever its method, not long after Nai Kuki's return, the neighbors began dropping in to see or hear what new thing he had to offer. If any were expecting to hear of wonderful bargains in foreign cloth or of business opportunities whereby they could dispose of their mountain produce to an advantage, they were disappointed. Of course, Nai Kuki had brought home presents of foreign manufacture for the women of his family, but it was not of these or of business opportunities that he was eager to talk.

To the men who gathered around, he told in graphic words of his stay in the mission hospital and the new faith he had found there. The women listened, too, but as they sat in the outer circle, mother's new jacket, granny's shawl or sister's new hair ornament was passed around, examined with critical eyes and approved or condemned by a nod or shake of the head. It was late that night when the men left, saying, as they went, "We will hear thee again of this matter."

The little maid was happy, for although she had not had opportunity for a word with her lover, yet to know that he was safely at home, sufficed her. But the next morning, down went the little heart again, when she overheard her father say to her mother, "Nai Kuki talks of nothing but that white foreigner and his Jesus religion and now he is proposing to take his sick sister to that mission hospital." Her mother's querulous voice replied, "Well, some harm is sure to befall us if he persists in ignoring the village spirits and does not make the offerings that are their due for his safe return. Does he dare say the gifts he made before leaving had nothing to do with bringing him safely home again?"

So her lover was going away again! The little maid fled out to the garden and began weeding her bed of mustard, but her fingers scarce discerned between weed and plant in their nervous plucking. Presently, a voice softly spoke her name. She glanced up to find her lover standing just outside the bamboo fence. There was a new quality in his voice as he asked the simple question, "Will you marry me according to the rites of the Jesus religion?" And she, asking no other sign of the strange God, save the light in her lover's eyes, nodded an assent.

Nai Kuki and his family spent the days in making preparation for taking the invalid sister to the hospital, but at night the villagers gathered round the cheery open fire-box and listened to him as he expounded more fully the Way of Life. And as these men listened and questioned, this modern John with his message of love, grave problems faced them. Not even the learned fathers who sat in solemn conclave seeking a definition for God, had a more weighty task on their hands than these heads of families who, in their primitive mountain home,

The church of Chieng Rai. Photo. sent by Mrs. Allen Bassett.

discussed the relative value of the old gods and the new. The burden of decision rested with them. Some were fearful of the calamities that would befall them if the old were forsaken, some openly scoffed, others hesitated. A very few boldly sided with Nai Kuki, of whom were the invalid sister, a brother and the little maid. Kuki's enthusiasm was not dimmed. His was the spirit of the explorer, he was venturing all on this untried sea of a new religion in the bark called faith.

The two brothers and the invalid sister reached the mission hospital in safety. The invalid was cured of a distressing and long standing disease, the brother learned to read, and when the trio returned an elder of the city church went with them with authority to perform marriage ceremonies. It was a curious, interested company that gathered to witness the first Christian marriage ceremony ever performed in the history of their race. It was no easy task for the shy little mountain maid to stand up before that company and make her responses. It was an act that required more bravery than the mere overcoming of natural shyness on such an occasion. It meant defying public sentiment, the casting away of her old faith and the faith of her fathers. There were many who prophesied that evil would befall the whole village because the usual offerings were not made to the spirits. It meant facing the possibility that these prophesies might come true. There were murmerings of disapproval all around this young couple, but they did not waver. Theirs was the assurance of faith. His a faith in his new God, hers a faith perhaps as yet, more in the man than in her God. That marriage ceremony inaugurated a new era of hope for this spirit-oppressed people. Thirteen persons since that day have openly professed Christ.

As you study the map of the world to locate Christian centers in the non-Christian countries, when you come to Siam, in the mountains of the northwest corner of the land, put a tiny white star for the candle which Kuki and his wife lit and so boldly placed on the candlestick!

Chieng Mai.

Siam Awakening to "Divine Discontent"

Lucy Starling

Our readers will be interested to hear further from Miss Starling of the two courageous pioneers, Boon Tha and Nan Pun Yah, whose starting forth on their apostolic work was described in our last Siam number. We give again the picture of the two which Mrs. Peoples kindly sent us.—Editor.

Reformers are apt to decry contentment as an over-worked virtue; the first step in any reform being discontent with existing conditions. It may not always be a "divine discontent," indeed, it may be very human. If a vote were taken, I wonder how many missionaries would not say that the first obstacle to be overcome in their work is the contentment of the native with his lot, he is contented with his dirt, his clothes or lack of them, his ignorance, his gods. Why has the French Government from principle, kept Christian missionaries from its colonies? In a nutshell, because they are afraid that natives will become discontented. And so they *will,* if any work is done worthy of the name of Him who "perverteth," who "stirreth up the people"; worthy of those who "turned the world upside down."

Discontent is a good horse to ride, if one be firmly in the saddle; he will take you somewhere! But the inexperienced horseman is apt to find himself on the ground covered with dust!

I suppose the most contented people on earth are the Siamese. One might give a dozen proofs of this, the one nearest to

hand being their aloofness from, and indifference to, the recent war. Taxes have not gone up, food has been plentiful, if higher this year (owing to increased export of rice to India and Japan, where famine conditions prevailed), and Europeans have had white bread with butter on it all through the war. I don't suppose a hundred Siamese, outside of Bangkok and the army, know that a Siamese contingent was sent to France, how many were sent, or that they all returned hale and hearty, without the loss of a single man. One man slipped and fell—on board ship, I believe—and came back with a lame leg. He was called up by the King and complimented for his valor!

Happy Light School, Nan. Photo. sent by Miss Starling.

The Two Evangelists, Boon Tha and Nan Pun Yah.

A few years ago, missionaries in North Siam began to look towards the Chinese border, and in 1917, a new station was opened at Chieng Rung, in southwestern Yunnan. Two of the older members of the Mission, whose days of pioneering were over, but who longed to have a part in this expansion, decided to send out two native evangelists from Nan station as their substitutes. So in February, 1919, these two men started north, ten days to Chieng Rai, then eighteen days more to Chieng Rung. They were gone four months, and for them the curtain had lifted a bit. They got a vision of the "regions beyond," of a people eager for the gospel; a vision that we trust will make them forever discontented with the past. One of the men said, "I have long taught in Nan, and few are interested in what I have to say. They may listen for a while, but when I am through, that is the end of it. But there, they will listen all day! When I present a truth, they say 'Is that so?' and salute with deep respect; then they ask questions, showing thought. Oh, they are more eager,—many times more eager, to know, than my own people."

The country between Chieng Rai and Chieng Rung is but thinly inhabited;

sometimes the evangelists would travel all day without meeting a soul. One day they were travelling, and without food, one of the men became exhausted, and lying down beside the road, said he could go no farther. Boon Tah knelt and prayed God to help them. Two men came by, but they could give only a mouthful or two of rice; but later, several travellers passed and seeing their plight, heaped their baskets with rice. Boon Tah exclaimed, "So you see how God answers prayer!"

While crossing the mountains, they met some wild-looking Chinese, and having been warned of brigands, they were a bit anxious. They tried to converse, but neither party could understand the other. Boon Tah finally pointed upward and said, *"Yasu"* (Jesus), at once their faces lit up, and they murmured *"Yasu,"* with reverence and joy. Then each party passed on, the evangelist with their fears allayed and their hearts cheered; well might they have sung from a full heart, "How sweet the name of Jesus sounds!"

The men found a large number of villages where the people welcomed them gladly, and were most hospitable. At one large center, the head man insisted upon entertaining them in his own home and listened night after night to the gospel story. He begged Boon Tah to return and teach his people, saying, "I will make them all accept Jesus as their Saviour." The Nan church has been deeply interested in the experiences of these two men,—its first foreign missionaries.

NAN.

WHO SHOULD BE CONVERTED?

Some of you may have read an interesting article which appeared in the *New Republic* by Israel Zangwill, entitled, "Converted Missionaries." The author tells of his having ordered from a newsdealer a new publication, called *The International Review,* which was to deal with problems connected with the League of Nations. By mistake he received the *International Review of Missions,* and thus describes the impression which was produced upon him by this unexpected visitor:

"When a small boy solemnly delivered to my rural retreat an *International Review of Missions,* I was divided between annoyance and amusement. To send me this—me of all persons in the world—to whom missionaries had been anathema since childhood; conceived as a sort of spiritual spiders in wait for the Jewish soul and spinning a wicked web of textual sophistry to entangle it! Thus pondering I opened the *Review of Missions* and turned over its pages in ironic expectation of a record of ubiquitous futility. What was my pleasant disappointment to find that it was as much concerned with the League of Nations as the magazine it mistakenly replaced!" Mr. Zangwill then goes on to quote from five articles in a single issue, all of which in one way or another discuss the new international order that is demanded, and comes to the conclusion that "the missionaries have been converted to Christianity!" Is it too much to say that there are others besides Mr. Zangwill who need similar enlightenment—professors in universities, priding themselves on their catholicity and modernity, who still think of Christianity in terms of its mid-Victorian, not to say mediæval, representatives? Is it not time that this university, at least, should recognize what statesmen and publicists are beginning openly to proclaim—that religion is a fact of such paramount social importance that without its aid no hope of permanent social reconstruction is possible—and shape its course of instruction accordingly?—Quoted by *The Missionary Herald,* from Prof. William Adams Brown in the *Yale Divinity Quarterly,* in an article on The Responsibility of the University for the Teaching of Religion.

ONE OF SIAM'S MARVELS is the emerald Buddha that is kept in the King's Temple in Bangkok. This Buddha was found ages ago, in the temple grounds here in Chiengrai, and is claimed to have been put there by Buddha himself. It was unearthed from the ruins of an old Pagoda, and no one really knows when nor by whom it was made and buried there. After the Buddha was found, it stayed there for years, nobody thinking much about the wonder of the thing, until someone came along who recognized it as one solid emerald of marvelous beauty. It is about *two feet* high. Think of it, and think of the millions of dollars worth of tiny crystals which were chipped off in cutting it! They say it has been examined by experts, who pronounce it a real emerald of wondrous quality and here these poor ignorant people have let it lie around unprotected and unknown, never guessing what a marvel they possessed. Now that its value is known, it is guarded and you have to pay to see it. The king has a small one about four inches high, for which he paid such an enormous sum that he almost broke up the country, and every so often you read in the paper about the king going in to pray to his little emerald Buddha.

Mrs. Allen Bassett.

CHIENG RAI.

Our Missionaries in Siam

AND POST OFFICE ADDRESSES

Miss Bertha Blount, Bangkok, S. Siam
Miss Edna S. Cole, " "
Mrs. J. B. Dunlap, " "
Miss Alice J. Ellinwood, " "
Mrs. Graham Fuller " "
Miss Annabel Galt, " "
Mrs. W. J. McClure, " "
Mrs. C. L. Maylott, " "
Mrs. M. B. Palmer, " "
Mrs. A. G. Seigle, " "
Mrs. L. C. Bulkley,
Petchaburi, S. Siam
Mrs. J. A. Eakin, "
Miss Bertha M. Mercer, "
Mrs. R. W. Post, "
Miss Johanne Christensen,
Pitsanuloke, S. Siam
Mrs. A. W. Cooper, "
Miss Helen F. McClure, "
Mrs. H. W. Stewart, "

Mrs. C. E. Eckels,
Nakawn, Sritamarat, S. Siam
Mrs. E. B. McDaniel, " "
Mrs. E. P. Dunlap, Trang, S. Siam
Miss Ruth O. Eakin, " "
Mrs. E. Wachter, " "
Mrs. W. H. Beach,
Chieng Mai, N. Siam
Mrs. D. G. Collins, "
Mrs. E. C. Cort, "
Miss Lois M. Denman, "
Mrs. Roderick Gillies, "
Mrs. W. Harris, "
Miss Julia A. Hatch, "
Mrs. Daniel McGilvary, "
Mrs. J. W. McKean, "
Mrs. W. H. Perkins, "
Mrs. N. T. Preston, "
Mrs. P. A. Reichel, "
Miss Sarah L. Strong, "

Mrs. C. H. Crooks,
Lakawn, N. Siam
Mrs. J. H. Freeman, " "
Mrs. L. S. Hanna, " "
Mrs. J. L. Hartzell, " "
Mrs. R. I. McConnell,
Prae, N. Siam
Mrs. B. B. Bronson, Nan, N. Siam
Mrs. S. C. Peoples, " "
Miss Lucy Starling, " "
Mrs. Hugh Taylor, " "
Mrs. R. W. Bachtell,
Chieng Rai, N. Siam
Mrs. A. Bassett, " "
Mrs. L. J. Beebe, " "
Mrs. W. T. Lyon " "
Mrs. C. R. Callender,
Chieng Rung, N. Siam
Mrs. W. C. Dodd, " "
Mrs. C. W. Mason, " "
Mrs. C. E. Park, " "

In this country: Miss Edith M. Buck, Blount's Creek, N. C.; Mrs. P. A. Eakin, Grove City, Pa.; Mrs. R. O. Franklin, Chautauqua, N. Y.; Mrs. R. C. Jones, Maryville, Tenn.; Miss M. C. McCord, 3906 Cottage Ave., Baltimore, Md.; Miss Beatrice Moller, Rockwell City, Ia.; Mrs. C. J. Shellman, 408 St. Paul St., Austin, Minn.; Mrs. F. L. Snyder, 14704 Coit Road, Cleveland, O.; Mrs. C. A. Steele, Y. M. C. A., Sacramento, Cal.; Miss Eula Van Vranken, 2443 Sixth St., Boulder, Col.; Mrs. Henry White, Clyde, N. Y.

CHANGES IN THE MISSIONARY FORCE

[In connection with the changes we once more take occasion to mention that it is desired to give those which have occurred up to the first of the month preceding the date of the magazine issue. A postal mailed to the Editor prior to that date announcing arrival, with home address, will greatly facilitate her efforts to make the list complete.]

Arrivals:

At Vancouver, Aug.—Rev. and Mrs. R. G. Coonradt from Shantung. Address, 119 School St., Indiana, Pa.

——, Aug.—Mr. and Mrs. W. C. Booth from Shantung. Address, Morris, Ill.

At San Francisco, Aug. —— Mrs. A. B. McMullin from N. Siam. Address, Hillsboro, Mo.; Rev. and Mrs. Herbert E. Blair from Chosen. Address, 320 N. Cascade Ave., Colorado Springs, Col.; Dr. and Mrs. G. W. Hamilton from N. China. Address, 624 Second St., Madison, Ind.

At Vancouver, Aug. 9—Mrs. C. W. Mateer from N. China; Mrs. Chas. E. Rath from the Philippine Islands. Address, Hollister, Mo.; Miss E. M. Butler from S. China. Address, Seville, O.

At San Francisco, Aug. 12—Miss Lulu R. Patton from S. China. Address, Mayo Brothers Sanitarium, Rochester, Minn.

——, Aug. 21—Mrs. W. A. Waddell from Brazil. Address, Care Miss Chamberlain, 99 W. Commerce St., Bridgeton, N. Y.

——, Aug. 26—Miss Jane A. Hyde from Kiangan. Address, Academia, Pa.

At San Francisco, Sept. 10—Miss Helen E. Christmann from Shantung. Address, 460 Fifth St., Toledo, O.

At San Francisco, Sept.—Dr. and Mrs. C. W. Mason from N. Siam. Address, 4724 N. 22nd St., Omaha, Neb.

Departures:

From New York, Sept. 1—Miss Edith M. Hazlett, to join the Syria Mission.

From New York, Sept. 2—Mr. and Mrs. L. Earl Deane, to join the W. Africa Mission.

From San Francisco, Sept. 17—Rev. and Mrs. Chas. N. Magill, returning to, Rev. and Mrs. Stephen L. Smith to join the Philippine Mission; Miss Anita E. Carter, returning to Shantung; Miss Dorothy C. MacKeown, to join the S. China Mission.

From New York, Sept. 21—Miss Florence M. Sayer, returning to, Miss Margaret B. Doolittle, Miss Retta C. McMillan, Miss Ella A. Tompkins, to join the Colombia Mission.

From Vancouver, Sept 23—Rev. and Mrs. Jas. S. Gale, returning to Chosen; Rev. and Mrs. Kenneth P. MacDonald, returning to the Philippine Islands; Mrs. W. P. Chalfant, Miss Margaret A. Frame, returning to Shantung; Miss Manuella D. Morton, returning to, Miss Mary M. Millican, to join the Central China Mission; Rev. and Mrs. W. M. Campbell, returning to Hainan; Miss Annie R. Morton, returning to, Miss Alice Carter, to join the Hunan Mission; Miss Esther J. Love, Miss Anna E. Moffett, to join the Kiangan Mission.

From San Francisco, Sept. 25—Dr. and Mrs. Sydney L. Lasell, returning to Central China; Rev. and Mrs. Jonathan E. Kidder, to join the Hunan Mission; Rev. A. B. Dodd, Miss Emma Boehne, returning to, Rev. and Mrs. Donald A. Irwin, to join the Shantung Mission; Miss Carrie H. McCrory, returning to Japan.

RESIGNATIONS:
Rev. J. B. Cochran, of the Kiangan Mission. Appointed 1899.
Rev. and Mrs. A. F. McClements, of the Central Brazil Mission. Appointed 1911.
Mr. and Mrs. Harry Clemons, of the Kiangan Mission. Appointed 1913.
Rev. and Mrs. F. D. Scott, of the Central China Mission. Appointed 1916.
Miss Florence G. Forman, under appointment to India.

DEATH:
At Rochester, Minn., Dr. Chas. K. Roys, of the Shantung Mission. Appointed 1904.

A Holiday in the Country

BERTHA M. MERCER

MOST PEOPLE would not call a six-mile walk in the tropical sun of Siam, and a long day of preaching and teaching, "a holiday in the country," but Miss Mercer herself gave that title to her article and it gives an indication of the joyful spirit in which she does her work.—EDITOR.

THREE MILES EAST of Petchaburi is an interesting little village named Dishville. We have a group of Christians there but as yet no organized church. One of the members of last year's woman's training class is a resident of this place. She has been a frequent visitor in my home and has often begged me to go out to visit her.

So last Wednesday morning at half-past six o'clock, Dr. and Mrs. Eakin, two of their evangelists and I, started for this village. The walk through the narrow country lanes was delightful, especially to me because most of my time is spent in hot classrooms. Before reaching the village, we struck the stubble fields where rice had recently been cut. This was not so interesting except where we passed near a farmhouse and could get a glimpse of the threshing floor with rice bundles spread out on the hard earth ready to be threshed. The threshing is done exactly as in Bible times by the treading of the oxen, or as is more often the case in Siam, the treading of the buffalo.

When we came to Mrs. "Cotton's" home, we found our audience all ready for us. Everyone was dressed in their best clothes and the house swept and put in order for the occasion. Some good Siamese food was brought out for us, which we missionaries were sorry to have to refuse because of cholera in the village, but our two evangelists enjoyed it and lived to tell the story. Try to imagine, if you can, a crowd of these country people, both young and old, all bare-footed and bare-headed. All the naked little children in the neighborhood were there.

Maa Kru Putson, a Graduate of Howard Memorial School, Now a Teacher. Photo. sent by Miss Mercer.

The men and boys seated themselves on the ground down in front of the house, and we guests shared the open veranda with the women and girls. Then Dr. Eakin told them the story of the Cross, making it very simple and plain, too, that women have an equal chance with men to obtain salvation through Jesus Christ. Some in the audience were already baptized Christians, several were catechumens, and several others were enrolled as inquirers.

When this service was over we went to a temple where idols and dust were very much in evidence. Here Mr. Gold, one of our old Christians, had gathered an audience for us. Some of the priests and temple boys came in and listened, too. We hope that some of the truths that were so forcibly presented to them by Dr. Eakin and Evangelist Puang may yet bear fruit in the hearts of these yellow-robed men and their little followers who are groping in darkness. We rejoice in our blessed task of carrying the Gospel to these open-minded country people who,

perhaps, are the hope of the nation of Siam, even as in many cases the country people at home have been and are the backbone of America.

One of the great crying needs of Siam is for good literature. There is nothing for our boys and girls to read except their school books and the Bible. Imagine limiting an American boy or boys to reading only his school books and his Bible! He would refuse to be so limited! So do the Siamese boys and girls. There is some reading material in Siam, but, oh! such awful, awful books! They are vile, vile! Vile is too mild a word to use. They are mostly Siamese theatrical stories and the young minds are poisoned with them. Think of our own public libraries and Sunday-school libraries. Then think of how carefully wise parents select books for the home library. You remember the books you read as a child and the influence they had on your life. So do I. Think of our Christian boys and girls in Saim being robbed of such a birthright. It is indeed cruel. We missionaries all feel the same way about it. We do want to have good story books for our Christian children. We have the "Day Break," that is published at the Harriet M. House School, and it is splendid. But it is not enough, and it is too advanced for the younger children. There are missionaries here who are well fitted to do just such work as this, but our force is so small that they have no time for it. Then, too, printing costs so much. We must have missionaries and money for this work, and we must have wisdom from above to show our Siamese Christians themselves this great need and have them co-operate with us in the task. However, if books are to be translated from the English, there are very few that could do much without supervision. Recently, I read the little book, *What Is Worth While?* by Anna R. B. Lindsay, and my conscience smote me to think that a book like that could not be shared by our Christian young people. Indeed, I never read a good book without feeling the same way.

PITSANULOKE.

Recitation Hall of *Wattana Watteya* Seminary, (Progressive Education for Girls), at Bangkok.

Spiritual and Material Growth

EDNA S. COLE

AFTER THREE MONTHS of illness and absence, it is indeed a joy to be back once more at Harriet House School, able to do my share of the work. Under the care of Miss Blount, Miss Ellinwood, and our splendid corps of teachers, everything in connection with the school has been carried on successfully.

At our new school compound the recitation hall is a very fine looking and most satisfactory building and the rooms are so commodious that we long to get

into them at the earliest possible moment. We are still raising money for this building, need now to get only five thousand *ticals* to complete payment for it. I am sure we shall be able to fulfil entirely our part of the plan. Our pupils and patrons have contributed altogether more than forty thousand *ticals*. Mr. Steele's energy and faithful attention to our recitation hall has made a strong and beautiful building of which we are all extremely proud.

You will rejoice with us to hear that through our King's Daughters Circles, a deeper interest is being shown in our church work than at any time during the last two years. A large class of girls are among the inquirers and are receiving instruction from our pastor. We hope that after the six months of probation there will be a number coming into the church. The last Conference of Christian Workers brought a most helpful spiritual gain to all the church members and the enthusiasm awakened at that time is still doing its work. We were saddened by the fall of one of our young men who ran away from the Press with six hundred *ticals*. The poor fellow has now returned bringing with him all the money, he has confessed his temptation and great failure and has begged to be forgiven. So slowly but surely the good seed bears fruit.

Some Little Siamese Girls of the Second Presbyterian Church

Alice J. Ellinwood

On the last Sunday before the hot season vacation of the Harriet M. House School, the junior King's Daughters took entire charge of the morning service at church. The service consisted of the kind of things the girls do at their meetings every Sunday afternoon. After all the others were seated, these children marched in from the two front doors singing "Onward Christian Soldiers." Then they read in concert the little pledges they had signed, such as to attend the meetings of the circle and midweek prayer meeting regularly; not to steal or lie or cheat in examinations; to read the Bible and to pray every day, etc. There were fourteen of the pledges, most of the children had signed at least twelve. Each girl read only those pledges she herself had signed. The signing of these pledges is perfectly voluntary with no reward attached, not even that of membership in the circle. They are enrolled whenever they ask to be if they answer favorably when asked if they believe in Christ. They are given to understand that by joining they positively take their stand as a Christian. Many attend who are not yet ready to take that stand. There are now forty members.

A hymn followed in which they offered to their Lord and Master the lace and handkerchiefs they had been making. Two tiny girls took up the offering and the Junior Circle repeated a prayer which had been composed by one of the Juniors and memorized by the circle. The work was sold during the next week and netted nearly fifty *ticals* which the children requested be used toward the building of a church. Second Church has never had a building, but has always used the assembly room of the school for the services. That is no longer large enough so the church is saving money for a building which they hope to erect near the new school.

Certificates of promotion were then given to those girls who were to be promoted to either the Intermediate Circle or to the Senior (teachers') Circle. These certificates were painted by the girls of the higher classes.

The Juniors then gave the Scripture reference, after which the new president of the Intermediate Circle gave a talk on prayer. Each of the other twenty-two

Girls of N. Siam.

members of this Circle gave a short talk on the subject. All did well and talked loudly enough to be heard. The twenty-three Intermediate girls in turn offered prayer, each for a different object. They had chosen these objects themselves without any suggestions from us Americans. They pray continually for new American teachers for the school.

This may sound very simple to you, but was it really a simple thing for these little girls, all under sixteen years of age, to stand up in a public service in which were many non-Christians and thus take their stand for Christ? Many older than they, hesitate to offer public prayer. We sometimes think it is hard for us. Please do not think it is easier for these little girls, many of whom have been brought up by Buddhist mothers. It is much harder and they face the possibility of being mocked and laughed at afterwards. I do not believe any of these girls received any taunts that day, however, for so bravely did each one stand and take her part and so earnest did she appear that one would know taunts would be of no avail. My forty little

girls have been so faithful in all their duties as members and so willing to do everything asked of them that I am proud of them. Not once has a child said, "I can't," or "Let someone else do it." Not once has a child tried to beg off when the various committees have assigned a task or a part in the meeting to her. Not one complaint have I heard though they have been scared and often voices have trembled. These little girls are far from perfect. They make many mistakes and have many temptations to fight, but they are fighting. They have been taught to lie and do many other things which we Christians think wrong. Shall we then blame them if sometimes they fail to meet each temptation? We sometimes fail in our new temptations also. Shall we say they are not worth saving, or shall we rather say that such as these deserve good leaders and find for them the teachers for whom they pray?

Siamese Funeral Rites

(Mrs. Paul A.) Katharine McL. Reichel

Picture to yourself a tropical afternoon at the beginning of the hot season; a long, dusty road; a procession of Buddhist priests in brilliant yellow robes; a motley crowd of people, official and common, following the funeral *cortège* of a Siamese Prince. Such a scene is stamped indelibly in the memories of some of your new missionaries who were seeing a cremation for the first time.

Early in the afternoon, four of us drove to the house of the late Prince, where we left a wreath and paid our respects to the family. The procession was almost ready to start. Just outside the gate stood a huge dragon, made of paper-covered bamboo, mounted on a platform with wheels. The head of the dragon extended some fifteen feet into the air, while from head to tail it must have measured twelve feet. It filled the road. The body was covered with blue and white paper scales, and on each side there was a wing of purple paper, collapsible like a huge fan. A man inside the beast moved its head from side to side, now winking the blue-lidded eyes, now raising the wings and letting them fall. In the middle of the dragon rose a square tower, sparkling with gilt and spangles and ending in a pinnacle. Inside the tower were three caskets of graduated sizes. The lower two were false; the uppermost contained the remains of the Prince, now dead some five months. In the front, hung well up on the high tower, was a picture of the deceased draped in black.

Just behind the dragon several friends of the Prince had taken their positions. One bore the Prince's gold sword; another carried on a pillow of royal purple, his helmet and accoutrements. Behind them came the priests, followed by the crowd and the band playing the weirdest and most haunting of funeral dirges. When all was ready, many willing hands, whose owners wished to make merit, pulled on the long ropes tied to the funeral car and the slow walk began. We followed for a few rods, then, taking a short-cut, we hurriedly drove to the cremation grounds just outside the old city wall. Under a bamboo pavilion we watched the officials arrive and awaited the procession.

The long line came to a halt some fifty yards from where we sat. The picture was taken down; all the decorations which were to be used for some future cremation were removed; straw in large bunches was placed where it would aid the conflagration. After some time, a hush fell on the crowd. From the right, a large group of priests, led by an aged man who had to be assisted, moved up and sat around the base. Some kind of solemn rite was observed, but we could hear nothing of it. Some of the priests carried red Chinese umbrellas; others had white ones, while the head priest was sheltered from the sun by a huge um-

brella of flaming orange silk. I wish there were words to describe the beautiful coloring of that scene.

When the priests had resumed their places, each having been presented with a new yellow robe, the crowd surged forward. The women led, walking once around the car, carrying little torches to be thrown on the fire at the proper time. The King had sent the sacred fuse from Bangkok which was to start the conflagration. One old Princess, however, became excited and threw in her torch before the fuse was lighted. In less time than it takes to tell it, the whole was a mass of fire and soon crumbled to a heap of glowing embers. While the gruesome thing burned, a man in a tree near by threw limes filled with money among a crowd of small boys who scrambled wildly for the prizes. There seemed to be no general air of sadness, but rather one of festivity.

CHIENG MAI, N. SIAM.

MISS BERTHA M. MERCER writes: Last Saturday, the remains of His Royal Highness, the Prince of Pitsanuloke, passed through Petchaburi on the way from Singapore to Bangkok. My schoolgirls made a large wreath of flowers to represent the members of the Petchaburi Mission, and another from the Howard Memorial School. Sabbath morning, on our way to Sunday-school, our two schools went in a body to show our respect and to present the flowers.

The Royal car was draped on the outside with black cloth and white lace curtain cloth. It is a beautiful car with the Royal coat of arms in heavy brass. Inside was the great golden urn containing the body of the Prince. Few people in Siam have ever seen this great, golden urn. Prince Pitsanuloke was very much loved and will be greatly missed.

PETCHABURI, S. SIAM.

MISS BERTHA BLOUNT tells us of the cremation of a Princess: Some twenty years ago, when the Harriet M. House School was just beginning to be known, Prince Nara entrusted the care of his eldest, best-beloved child to the school. All the Princes and Nobles were much surprised and feared for the experiment. It, however, proved a great success—the little Princess always happy in school and the Prince satisfied. She was at the school about two years, and about two years after she was taken out she died from cholera. Her body was placed with great ceremony in a pagoda-shaped vault in one of the Royal temples, there to await the death of the father and then to be cremated with his body. This year, new buildings had to be erected at the temple, and this bit of ground was needed, so the cremation of our first little Royal pupil was arranged and the school was invited to take part in the ceremonies.

The girls looked very pretty in their white clothes. We were decidedly conspicuous as the seventy-six of us marched two by two. Everything went off well. There were five or six hundred present, all people of high rank except ourselves. We followed the family in the long and beautiful procession. Prince Oug Noi lighted the fire, followed by other brothers of Prince Nara and of the King. The pyre was covered with white cloth ornamented with stencilings of silver paper. There were any quantity of wreaths and many of them very beautiful.

There were only five or six foreigners present. Khun Phat was sent to escort us to the *Wat* and to bring us home. Then from time to time we were conducted about by various of the men. We were told very carefully just what we were to do and someone escorted us every time we were to make a move, so it was very easy and relieved much of the strain. When we were escorted to pay our respects to the memory of the Princess before the procession, Prince Nara met us himself and conducted me into the pavilion. Then he presented an envelope containing a cheque for four hundred *ticals* for the new school in the name of his daughter. He then presented a stick-pin monogram of his daughter's name (W. W.) to each one of our crowd.

BANGKOK.

Turning the Reel in Siam

LOCAL HELPERS IN BANGKOK.—The much desired WOMAN'S WORK is here once more and truly a welcome visitor. The November number arrived last February, when we had begun to lose hope of seeing it at all, but all mails are interrupted still and will be for some time to come. We are working with you along the lines of the New Era and keep in mind the wonderful Jubilee Year. . . . *The Yearbook of Prayer* is always such a joy to us. It, too, did not reach us till February, but we used the old one till the new one came. Is there a single person in our Presbyterian Church who denies herself the great pleasure and privilege of using this wonderful, inspiring, illuminating *Yearbook?* To think that we can pray with you today for Inez Monfort and her fifty volunteer helpers in Cincinnati, for the Dean of Meiji Gakuin and Secretary of that splendid college for women in Tokyo, and for our own people at Nakawn Sri Tamarat—for we have our local calendar also—and thus go on from day to day. It is a joy no one can afford to miss . . . We are hoping that the restlessness which we feel here will work out great things for His Kingdom. With all our shortcomings I have never seen a more earnest band of young Christians than those who are willing now to help on in the work in street chapels and other places. Several young Timothys whom one can love as one's very own, are heard every week in some out-of-the-way place reasoning with the people concerning the things of the Kingdom in a very acceptable manner. These young men are not regular preachers, but teachers or clerks.

(*Mrs. W. C.*) *Mary Jane McClure.*

BANGKOK.

SIAMESE APPRECIATION.—One evening last September, all foreigners were invited to a dinner given by the Officials at the Government Office. It would have done your hearts good to hear the toast, "President Wilson, the United States, and the Americans!" It was the most complimentary toast of the evening, after speaking of the way America went so unselfishly to the help of Europe and of how she had nothing to gain; then reference was made to what she has done and is doing for Siam. "When we want a good doctor to whom do we go? When we have leprosy, where do we go? To the American Leper Asylum. Who is helping us in ridding the country of hook-worm? The Rockefeller Foundation of America." In fact, it was so very different from the toasts of Great Britain and France that it was most noticeable. As it was prompted by the Viceroy it means that this Government does appreciate what our Mission is doing. If we could make them appreciate and accept Christianity as well as its fruits, what a wonderful thing it would be. To my mind, the country was never so open to Mission work. If our Board had the money to put a large number of broad-minded, well-educated, well-bred

"AN OPEN DOOR"

"Behold, I have set before thee an open door."—Rev. iii. 8.

"WHOSE HAND hath ope'd the world's great door so wide?"
"An unseen Hand divine,
In answer to the prayers of those inside,
Both thine and mine!"

"Why hath He opened it so very wide?
Doth He expect a crush?"
"He looks for Her to come—His holy Bride,
With joyous rush!"

"And what will happen if She still abide
In ease, and will not stir?
Shall not Our Lord again be crucified?"
"Yes, and by Her!"

F. M. N.,

in *The Missionary Gleaner*, London.

Siamese Types: 1. Watering the Streets in Bangkok; 2. A little school girl at "Happy Light"; 3. A sturdy American youngster in a Mission home; 4. A Burmese girl at the public well; 5. Carrying fruits and vegetables through the city streets to market.

Christian men and women, I do not think it would be long before we would see most of Siam Christian. One of our Christians told my mother that there had never been a time when the officials were as friendly to our work. They want us to open another Station, way to the west of Chieng Mai. They say our Christians are wide-awake and better subjects of the King. Can you imagine a more open door and can you think of anything more wicked than for our church to disregard this call?

(*Mrs. Wm.*) *Cornelia M. G. Harris.*
CHIENG MAI.

FROM FRENCH TERRITORY.—WE HAVE in the School a Kamu from over in French territory—one of those who accepted the Gospel on one of Father's tours over there. He has been at work in some timber forest and now wants to study for a few months before returning to his home. He is a strong character and very much in earnest. At first they insisted he must work on Sunday, in the forest, and reluctantly he did so one day, but an axe cut him on the leg, and he told his superiors that it was because he had disobeyed his God, and that they might offer him a rupee a day or threaten any punishment, but he would not consent to work on Sunday again, and so he was left in peace after that. He says that the French have not allowed any public teaching and took away their Scriptures, but they managed to hide some. The people are anxiously awaiting the coming of teachers and missionaries when there will be many who are *ready* and *waiting* to accept Christ openly. He hates to return and tell them no one can come yet.

(*Mrs. R.*) *Margaret McGilvary Gillies.*
CHIENG MAI.

THE COMMON PEOPLE all over Siam seem to have heard of the way in which American soldiers in France befriended and fraternized with the Siamese soldiers and they are well disposed towards all Americans. Now is the time of our unprecedented opportunity. Would that we were better equipped to meet it! (*Mrs. L. H.*) *Edna Bulkley.*
TRANG.

EDITORIAL NOTES

One of our subscribers has written in criticism of the paragraph which appeared in our August number, calling attention to the volumes of the *World Survey,* published by the Interchurch World Movement. This correspondent was so bitterly opposed to that Movement that she felt it her duty to discontinue her subscription as a protest against our mention of its Report. But it would seem that no intelligent examination of the results of the careful surveys, in both the home and the foreign field, made by the World Movement could fail to convince the reader that they were too valuable to be wasted by neglect. Indeed, however divergent opinions may be about the conduct of the Interchurch World Movement, a well-balanced judgment must concede the great importance of its underlying principle of unity and cooperation by the whole Church of Christ in carrying on her mighty task, and should gladly concede also the value of some of the results achieved. Never before has such a vivid presentation been made to the whole Church of the religious conditions and needs of our own and of foreign countries. Never before has the uninformed public, even among church members, seen such striking demonstrations of the religious and social work done by missionaries all over the world. Never before has such a high standard of giving by Christians for this work been set and in many cases attained. It is always easy to fall into facile criticism and condemnation and to ascribe unworthy motives to those with whom we do not agree. But a clear and just judgment is glad to recognize good accomplished, even while regretting mistaken methods. Woman's Work, as the official organ of the Woman's Foreign Board, is, of course, not a proper vehicle for personal views. At the outset of the Interchurch World Movement the magazine's Editor consulted the authorities to whom she is responsible, and was directed by them to keep our readers fully informed of the aims and progress of the Movement with a view to linking them up with it, through our own New Era Movement, as closely as possible.

Many hearts will be saddened to hear of the going home of Dr. Charles K. Roys, our valued medical missionary in Tsinanfu. When he and Mrs. Roys came home some some months ago his death was expected as he seemed to be suffering from an incurable tumor on the brain. But skilful treatment by specialists brought great relief. Dr. Roys was considered to be so decidedly convalescent that he and Mrs. Roys made their plans to return to their work. The improvement was however only temporary and on September twenty-third an operation was performed from which Dr. Roys did not rally. His high professional ability and his earnest and devoted spirit made Dr. Roys a missionary of the greatest value. Deep sympathy is felt for the associates who will miss him keenly, and especially for the loving wife who has cared for him with such constant devotion.

Peculiarly sad is the sudden death of Miss Hannah E. Kunkle, of Lienchou, S. China, one of our younger missionaries from whom was naturally expected for many more years the alert, energetic and devoted service which begun in 1911. During much of last year Miss Kunkle and Miss Patterson were entirely alone in the isolated station of Lienchou, where, it will be remembered, four missionaries were murdered in 1905 by a mob, and where disturbances have occurred since then at various times. She went on with her work of helping the women and children cheerfully and

courageously, until the day when she was drowned by a sudden rise in the waterfall to which she had gone on an afternoon excursion with a group of friends. Miss Kunkle was sitting on the rocks by the falls when they were caught in a sudden and overwhelming cloudburst. In two minutes Miss Kunkle was swept from her feet and over the falls, her brother and the rest of the party saw her go but it was impossible for them to reach her. In WOMAN'S WORK for January, 1918, we printed an article by Miss Kunkle, and with it a picture in which her earnest young face may be seen among her girls.

ECHOES come to us of the joy with which the fresh reenforcements are welcomed in Siam. One writes, "They all seem to be persons of more than average ability and consecration and will be a strong addition to our missionary force"; and again, "Some of the new missionaries are especially talented in a musical way and all constitute a jolly crowd." A special evening was devoted at Chieng Mai to hearing the Reichels play and sing. A Nan worker says that "Our most valuable Christmas present was the assignment of Dr. and Mrs. Perkins to work here. News of the new doctor's coming spread immediately and he was called to see two patients before he had been here an hour! Broken legs, ulcers, malaria, lepers, and all kinds of ailments are keeping him busy. He and his wife are such fine young people!" And one of the new workers herself tells us "No new missionary could be sent to a better place than the Happy Light Girls' School nor be put into better hands for her first year's training than those of Lucy Starling!"

WOMEN have a long-established reputation for being great talkers, but at the Post-War Conference last June in Princeton it was quite remarkable to observe how predominant a proportion of the talking was done by the men. There was a strong representation present from the missionary force of women and from the Woman's Board but, though closely attentive to the discussions, few of these took more than a very slight part in them, though the Chairman was keenly alert to recognize any who volunteered to participate. More than once he decidedly, though suavely, suppressed a masculine speaker who was disposed to take more than his share of time, but not once did he have occasion to do this with one of the women. During the hour devoted to discussion of the Assembly's Board's channels of communication with its workers both at home and abroad valuable information was given and suggestions made. The Editor could not help wishing that some of the women missionaries or home workers had felt called to say a word about their own special channel of communication, WOMAN'S WORK.

FROM AWAY OFF in remote Chiengrung, over the border of North Siam, Mrs. W. C. Dodd wrote more than a year ago of receiving her Christmas cards and letters from home on the following Fourth of July, of their joy that the authorities at Peking had at last sanctioned a post-office at that isolated station, and of the prospect of eventually having telegraphic communication with the rest of the world. Mrs. Dodd described the tours on which she and her husband visited twenty or more villages, travelling through the jungle, and of the picturesque but extremely arduous vicissitudes of pioneer work on the frontier. It was only a very little while after this that Dr. Dodd died, in the very midst of his strenuous activities, and after service in Siam of thirty-three years. Mrs. Dodd remains at work.

The exact post-office address of this remote station sounds like a "Borrioboola Gha" joke, but we assure our readers that it is authentic as given in the Report of the Assembly's Board: Kiu-lung-kiang, Haiphong, Hokow, Yunnan-fu, Szemao, China, Trans-Pacific.

NEWS FROM THE FRONT

INDIA

Miss Nellie H. Ferger, head of the Presbyterian Girls' School at Saharanpur, writes of a wedding which had just taken place there: "On Monday, Mrs. U. S. G. Jones asked me to write to Miss Newton, principal of Ambala Girls' School: 'Please tell Manhori that she is to be married to Huzura on Thursday at 4:30 P. M.

The announcement (which serves as a license in India) has been posted on the church door.' No! this was not a heathen marriage, but a regulation Christian ceremony. The girl, some time ago, expressed a desire to be married when she came here for vacation. Her mother is a Christian leper, and her father dead, so she has no home. She has been in Ambala, where Miss Boyd sent her after she ran away from her first husband, to whom she was married as a child by heathen rites.

He beat her so much that she declared she would die before she would go back to him. He must have thought her worthless, for he has not tried to get her back, and he has married again. His re-marriage will serve as a divorce now, since she has become a Christian, so he cannot now demand her back. By her wish the mother and the leper asylum worker arranged a marriage with a young Christian man, consulting Mrs. Jones and one of the Biblewomen for their approval.

After investigation they consented and Manhori was notified as I said. I also wrote Miss Newton 'The wedding finery is all ready for her.' When Manhori came we had her try on the wedding dress, a *chaddar* (scarf for head), big handkerchief with red border, white shoes and stockings. Alas! she has grown fat since she went to Ambala. The dress with difficulty fastened in front, the skirt was almost to her knees, and this was the day before the wedding! Besides, she never wore a 'frock' before—just *saris* (a long straight cloth about 7 or 8 yards, which is gracefully draped as a full skirt and the end brought up over the head, with a separate waist underneath).

I offered to superintend the remodeling and filling out of her wedding garments, and the four school girls all helped faithfully. We ripped pleats out, took off the belt, faced the skirt, and put together a dress which was big enough. Fortunately, I had a piece of long cloth to match the dress, and several yards of unbleached muslin for underclothes on hand. I am glad that for once the girl has a good outfit, and she looked quite nice standing there with her bouquet of roses from our garden.

Manhori herself had no time to help with the sewing, she had other ordeals to go through with on her wedding day. We found that though she was called a Christian, there was no record of her ever having been baptized. This had to be done before her Christian marriage could be legal. The session met at 8 A. M. to examine and baptize her. But again, disappointment: They found she did not know anything about Christianity—scarcely knew the name of Christ Himself, so the session refused (rightly) to baptize her, but said they would meet again at 3:30 P. M. and re-examine her, if we would instruct her during the day. Evidently no one knew she was so ignorant when she first came to us, and she went to Ambala so soon afterward. There she used to go to church services regularly, but as she said today, What did they mean when she had no foundation on which to build? I am sure all in Ambala will feel sad to hear this, but it is no one's special fault, more than Manhori's herself, for she did not hint her ignorance even to those she knows best. The Biblewomen and Mrs. Jones very lovingly and thoroughly taught her the fundamentals, using big Sunday-school pictures, and when the session examined her this afternoon she could answer. She promises to keep on coming for instruction.

The bridegroom is about as timid as the bride herself. He works at cleaning and oiling engines. He spent all day cleaning up, and appeared very neat and well-groomed in a white tailored wash suit. The girl had never seen him till half an hour before the wedding, and even then he did not come in to speak to her. During the ceremony she did not turn towards him except when she had to. Afterward they went off to live together—but I suppose they have as much prospect of happiness as most of the Christian couples have. He is said to be a good worker, she can cook good *chappatees* (pan-cakes like bread), and they both consented to the match *beforehand*.

Such is India! Much of this is amusing, but more of it is pitiful! The customs of the country are different from ours of the West, and we are not trying to make our Christians into foreigners.

The 'arrangement' of marriage is really necessary because of the necessity of protecting women in this country. Men do not respect them as they should, and it is almost impossible for an unmarried Indian woman to live outside her own home or in a girls' boarding school and not be talked about. A European woman may live single and alone, but even we have to be very, very careful what we do."

HOME DEPARTMENT

Outline of Plans of the National Board

MARGARET E. HODGE

EARLY IN SEPTEMBER the President of the Woman's Board sent to her constituency, through their synodical and presbyterial presidents, a letter outlining the policy of the new Board. We give some of the points of definite information contained in this letter as it is desirable that these should reach a wide circle of mission workers.—EDITOR.

YOU HAVE READ in the August number of WOMAN'S WORK my message to the constituency.

You will readily recognize that a Board, elected the end of May, could not get into full running order and secure the type of women needed for national Secretaries before the summer. So among the first motions passed was the following: "That no radical changes be made in District organizations until definite plans are presented from the national Board."

The regular monthly prayer-meetings will be held as usual at the various Headquarters and for the present you will write to your usual Headquarters about speakers for synodical meetings, and your other work. The Departments of the national Board will organize as early as possible in the fall. These Departments are: I. *Administration*, with committees on (a) *Home Base*, including sub-committees on Women, Young Women, Westminster Guild, Children, C. E. and Young People; (b) *Finance*, including the treasury, support of missionaries, shares in stations; (c) *Field*, including District Secretaries, Field Secretaries, Speakers.

II. *Education*, with committees on (a) *Publications*, including magazines, leaflets, *Year Book of Prayer;* (b) *Missionary Education.*

III. *Recruiting*, with committees on (a) Students; (b) Candidates.

IV. *Co-operation*, with committees on (a) Interdenominational work; (b) Inter-Board (such as the Woman's Board of Home Missions and other Presbyterian Boards).

V. *Foreign.*

The Chairmen and members of all these Departments and Committees are volunteer workers chosen from the Board membership.

We also plan to secure as soon as possible, the following Executive Officers who will give full time to the work and will have their offices at 156 Fifth Avenue, New York: General Secretary; Young People's Secretary; Candidate Secretary; Missionary Education Secretary; Treasurer.

Miss Gertrude Schultz has been appointed Secretary for Missionary Education. Mrs. Halsey L. Wood will continue as Editor of the Foreign Mission part of the *Year Book of Prayer*, in addition to the other kinds of work she does for us. The three Student Secretaries, Miss Tyler, Miss Cheek, Miss Clark, will continue as joint officers of the Woman's Boards of Home and Foreign Missions.

You are already asking, "What does the reorganization mean to us as mission workers?" A committee was appointed in June to work out a clear-cut policy, and you will be informed immediately upon the adoption of its report. We can say certain things:

Strengthen synodical and presbyterial organizations by prayer, thought and work. The past year has shown what can be done, but effort must not be relaxed.

Sound the note of loyalty. Tell the constituency that their response last year was a joy. Make the Budget of $1,200,000 live; $900,000 for missionaries and station work; $300,000 for buildings.

Show that this was made by the call of the work, not by the arbitrary vote of the Board. Hold the women steady to their regular work. They are to support their missionaries and stations exactly as before and will continue to receive information about them.

Make definite suggestions about meeting the Budget. The total is less than was given last year through the Woman's Boards. We realize that many of the Jubilee gifts cannot be repeated this year, but on the other hand, we have thousands of new members who are just beginning to know the joy of giving. And there are still tens of thousands of women and young women in our churches who were not reached by the Jubilee Campaign. Continue the appeal for the Gift of Service.

Make no change in the way of remitting money, or in other financial methods, by presbyterial or local treasurers until definite directions are sent from national Headquarters.

Correspond with Miss Schultz about Missionary Education.

The following Post Jubilee Plans are suggested: Make as perfect as possible synodical and presbyterial organization, choosing women for each office who will give time and prayer to the work; draw the members of the young women's societies and Westminster Guild into a realization of their responsibility for all the work of the presbyterial societies as well as for their own special objects; organize and train the children; secure fine candidates for missionaries and willing mothers to give them; discover and interest large individual givers who will support their own missionary substitutes.

Emphasize, too, the medical work, such as that for Over Seas Hospitals. Every synodical society should adopt a Hospital to supply with surgical dressings, etc.

You will be kept informed of our plans as they develop. Will you pray that at the meeting of the Board in the fall we may be guided by the Holy Spirit in the choice of Secretaries and in making all the plans, and that the work may prosper as never before?

FREE LEAFLETS: *Enlarged Budget for* 1920-1921, Robert E. Speer; *Post Jubilee Aims and Plans; The Hackett Medical College, a Post Jubilee Opportunity; The Budget of the Woman's Board of Foreign Missions,* 1920-1921.

WAYS OF WORKING

ONE OF OUR LOYAL correspondents, Mrs. Scofield, of Carthage, Ill., sends us for examination a striking and unique church paper called *The Missionary Booster.* Of this remarkable periodical there is only one copy in existence, for the simple reason that only one copy was issued! This copy was not "entered as second-class matter at the Post Office at Carthage, Ill., under the Act of March 3, 1879," as we are required by our strict postal authorities to enter our magazine and to proclaim the fact upon our cover. All postal regulations were ignored and *the* paper was passed from member to member of the missionary auxiliary,—unless its appearance is deceptive it was thoroughly read by a larger number of people than are included in most auxiliaries. On the editorial page is the statement "'Entered in Missionary Annals as First-Class Matter."

Mrs. Scofield writes that the President of the society found that the committee in charge of the program for its next meeting were away or ill. Fearing that no provision would be made, with ready resourcefulness she made plans for the preparation of a missionary newspaper, the reading of which should form the feature of the next program. A devoted member, with an alert mind accepted the office of Editor—and, incidentally, she said she never enjoyed anything more than she did the managing of that limited edition! Two assistants were chosen as head of each proposed department, Locals, Wants, Coming Events, Lost and Found, etc.

The paper numbers eight pages, each fifteen by twelve inches in size, and is well illustrated with striking pictures cut from *The New Era, The Continent* and WOMAN'S WORK. The title and date line are printed in bold letters by hand, the contents are clearly and attractively typed in two columns. Appropriately three lines of credit are given to the young lady typist. All who are familiar with foreign mission publications know how much trouble is caused to typists by the difficult foreign names. This one was evidently an expert, for she only "fell down" once—"Shimonoseki" was too much for her! With great ingenuity she spells it "Shemouoscki,' and she has no compositor on whom to lay the blame!

With the exception of a couple of good

anecdotes from *The New Era* and a page from WOMAN'S WORK about *The Japanese in America,* so pasted in that it can be read on both sides, the contents are entirely original and cover a wide field. There are a few briefly-put thoughts from the pastor's latest sermon; a leading article about our schools in both home and foreign fields; many allusions to and explanations of the Jubilee and optimistic anticipations of raising the auxiliary's Jubilee fund; advertisements of the auxiliary and of all the fields in which it is interested; a column of personal items; a letter from the presbyterial missionary; market reports, "great activity among *Booster* editors, Jubilee fund market uneven but advancing"; a whole column of clever Wants and an amusing Lost and Found column, "Found, four young college girls home for the summer, full of new ideals and enthusiasm, ready for active work in the church"; a rousing "Stop! Look! Listen! and subscribe at once for *The Home Mission Monthly* and WOMAN'S WORK," and some telling verses on *Our Women,* of which we quote one:

"That one is a talker, the one near the door,
She can talk in her home, and not be a bore.
Why not loose her tongue and talk in Society?—
Of course with decorum and proper sobriety."

Altogether *The Missionary Booster* is an example of devotion and resourcefulness, is no less useful for being entertaining, and we may be reasonably sure that every member of that church read every line of that paper! E. E.

YEAR BOOK OF PRAYER FOR MISSIONS, 1921, price 25 cents.—No one who has watched the steadily advancing cost of printing will be surprised that in order to cover production and handling it is necessary to sell the *Year Book of Prayer for Missions* for twenty-five cents. Last year the edition of 32,000 was exhausted almost before it was off the press. This year 45,000 have been printed, bringing us nearer by 15,000 to our goal—*The Year Book of Prayer for Missions* in daily use in every Presbyterian home.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30. Prayer-meeting third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING, November 16th. Topics: *Our Young People's Work, Siam.*

OUR RECEIPTS for the six months of the fiscal year have been: for Regular Work, $131,458.09; Legacies and Annuities, $3,252.63; Special Funds, $1,289.09; Jubilee, $4,164.66. Total, $140,164.47. This shows a fine increase over last year for regular work, but we urge upon you the necessity for active earnest effort for increased financial support in order to meet the apportionments for the year every dollar of which is urgently needed.

WE HAD the very great pleasure of having with us at prayer-meeting Rev. William Harris from Siam, Mrs. J. H. Orbison, of India, and Mrs. C. H. Yerkes, from China.

AN INCIDENT of special interest during the Jubilee was the presentation of a beautiful banner to the Woman's Foreign Missionary Society of America from the Woman's Missionary Society of Nanking. Accompanying the banner were two very attractive boxes of tea. The gifts were prepared under the direction of our beloved Miss Christine Tsai, who wrote concerning the inscription on the banner: "The thought we desired to express is this: You started the work in Nanking. Our little society is the outgrowth of it, we are grateful to you, we long to do as you have done and spread the good tidings of our Lord Jesus Christ into whatever dark corner He leads." As to the tea, she adds, "It is a very small thing, but we ask each tea-leaf to carry our true love and deep gratitude with it to you all."

AN INTERESTING PROMOTION has come to our Recording Secretary, whose husband, Dr. Richard M. Pearce, has been sent by the Rockefeller Foundation to take charge of their work in Peking for a year or more. He takes with him his wife and two children and we have had to seek a new secretary. Happily she has been found in the person of Mrs. Allen Thomas, who has been for sometime secretary for speakers.

MISS ELIZABETH FARIES is at home for a year, studying for her A. M. degree at Columbia University, New York. Mrs. Andrew Todd Taylor, our newly appointed Field Secretary, has a full program.

MANY INTERESTING LEAFLETS have been published lately. They are not only on the same subjects as the fascinating textbooks, but include such as *The Evolution of the Box,* the monologue given at the Jubilee, and other topics of the month.

FROM MISS ALLIS, Head of the National Board Publication Department, we learn that the first leaflets of the Board will soon be ready: *Post Jubilee Aims and Plans* and *The Budget for* 1920-1921.

SEND for new Supplement to Catalogue. Secretaries of Literature! You never had greater opportunities nor more valuable material. Magnify your office—magnify the Lord's work. Do not let subscriptions to the magazines lapse. WOMAN'S WORK and *The Year Book* for one dollar.

ANNUAL REPORTS were sent out in July, a few copies may be had for ten cents each.

From Chicago

Meetings at Room 48, 17 N. State St., every Friday at 10 a. m. Visitors welcome.

After an interim of two months, July and August, the regular weekly ten o'clock meetings of the Board were resumed on Friday morning, September 3rd, and are expected to continue regularly.

Word is coming in occasionally now from various points acknowledging gifts from the Jubilee fund.

Miss Ruth Wright, one of the Board's candidates, was present and spoke briefly. She is sailing this month for Nanking, China, as a teacher of piano, organ and singing in the Ning Deh School, and she will probably be called upon to do some Bible teaching as well. Her experience in an army Hospital has given her some knowledge of nursing which will be a valuable asset in China. Miss Anna Moffet, who has spent some time in training, will sail on the same steamer with Miss Wright for Nanking. She is to be the new station secretary.

Mrs. Coy read a letter from Dr. George Wright, of the Philippine Islands, acknowledging a gift of one thousand dollars from this fund and expressing deep appreciation of the possibilities it affords. It will be used for the boys' dormitory of the Ellinwood School. Dr. Wright says that the new Central Building of the School already erected has added fifty to one hundred per cent. in efficiency. Mrs. McAfee spoke of a letter she had received from Rev. Roy H. Brown in which he acknowledged the receipt of money for land and a chapel which he says will be "a lighthouse on the island of Luzon." Mrs. A. G. Cheney, of Oaxaca, Mexico, who is in this country seeking health, spoke of general religious and political conditions and of the mission work in Mexico. Faithful sowing is being done and the missionaries of future years will do the reaping.

Mrs. Williamson, President of the Board, was again in the chair on Friday, September 10th, after an absence of several weeks. The guests of the day were Mrs. A. A. Fulton and daughter, Miss Grace, both of whom are at work under the Board of the Northwest in Canton, China. Miss Fulton is taking advantage of her furlough for a post-graduate course at the National Kindergarten and Elementary College in Chicago. Both Mrs. and Miss Fulton spoke in a manner which showed their own deep interest in the needs of China along educational lines and which could not fail to interest their hearers. The Woman's Union Normal College was spoken of by Mrs. Fulton. Several different denominational Boards are cooperating to purchase land and equip this institution and to pay the salaries of its teachers. It is located in the suburbs of Canton and near Hackett Medical College.

From New York

Monthly Prayer Meeting (as usual) first Wednesday of the month at 10:30 a. m. Other Wednesdays, reading of missionary letters, 10:30-11:00 a m. Assembly Room, 8th Floor, 156 Fifth Avenue, New York City.

At the first meeting of the new National Board in June a motion was passed which called for the strengthening of presbyterial and synodical organizations. The strength of these organizations depends upon that of the local society.

Following are the promised reports from Silver Bay and Stony Brook, each largely attended by young people of our territory. The Missionary Educational Conference held at Silver Bay under the direction of the Interchurch World Movement, was in every respect up to a high standard as a graduate school for leaders and was largely attended by Presbyterians. Four outstanding points made it of unusual value: 1—The wide range of subjects (both Home and Foreign) and of methods which were offered for study. 2—The advance Normal Class on *The Near East*, led by Dr. Sailer. 3—The large group of young people, who under special leadership, not only received but contributed much to the conference. 4—The unusual number of strong addresses, presenting the great mission fields. Added to these was a fine spirit of earnestness and of prayerfulness which should bear rich fruit in service.

Enthusiastic delegates returning from Stony Brook attest the far reaching influence of the conference held there in August. The course of study, supplemented by talks on the organization of the Presbyterian Church and by messages from the foreign field, covered every phase of the Church's work. The afternoons were given over to recreation, included swimming, hiking, tennis and rides to Oyster Bay and other points of interest. The careful planning of those in charge made possible a variety of study and recreation that left none uncared for, and the 145 delegates coming from the neighboring states and numerous congregations, enjoyed a week of fellowship based on a common purpose, the desire for training in Christian leadership.

Of our newly appointed missionaries, Miss Dorothy Mackeown set sail on September 17th for South China, and Mrs. Harry C. Neely and her husband, who were originally appointed to Persia, have been transferred to West Africa Mission and are now in France studying French in preparation for work in that mission.

The attention of local societies and individual members is called to the fact that presbyterial treasurers report funds to be coming in slowly. How can they be expected to make prompt and even monthly, or quarterly, payments, unless the individual woman in the local society is prompt and regular in her payments? Does this apply to you?

From St. Louis

Room 707, 816 Olive St.

Perhaps the most encouraging feature

of our own particular department of the work is that our Candidate Committee is not idle long at a time. Now and then, a missionary wonders if the "new order" will make any change in the Home Correspondence. While we are not in position to prophesy, our dear missionaries need not anticipate the slightest lessening of our interest in them. We may open our hearts to take in new ones, but none will be crowded out. We wish they knew how much of inspiration they are to us.

THE SUMMER was delightful, and fairly flew. Only a few of us were absent though two of our most faithful workers were ill. A pleasant variation was the holding of one summer meeting in Webster, a charming suburb, where our Mrs. Boedaker was our hostess. We voted on our budget; decided several troublesome questions; heard reports from members who had served as delegates; also word from the new headquarters. Our Young People's Secretary, Mrs. Dubbs, had much to tell us of the meeting at Hollister, as exceeding in interest any former meetings of like import.

MISS MORRISON spent a few days in the city on her way to Guatemala where our Miss Williams is stationed. While here, Miss Morrison spent an hour or two with the Y. L. M. S. of the Second Presbyterian Church. Miss Williams is the missionary of that Society, and Miss Morrison was able to tell them many things of interest concerning the work there.

MISS HELLER, of St. Louis, missionary nurse recently appointed to the Philippines, was at our September meeting. As we listened to her "Why I am going" we felt sure she was going into splendid service. There were letters asking for our Mrs. Lindsay, who is a favorite everywhere. She is finding a needed rest with her children in California and will return before long to follow out an interesting itinerary planned for her.

From San Francisco

920 Sacramento Street. Meetings first Monday of each month, at 10:30 and 1:30. Executive session, third Monday. Prayer Service, first and third Monday at 12-12:30.

AUGUST MEETING was enlivened by echoes from the interesting session of Synod, held in July, at beautiful Santa Barbara when a goodly delegation of women of Occidental Board, from both the northern and southern parts of California, attended the women's meetings. Live reports from the summer missionary conferences at Mt. Hermon and Asilomar, Cal., were echoed at the September meeting.

MISS WARD of the Student Committee reported from the Y. W. C. A. Student Conference at Asilomar. At the Denominational Rally the group of Presbyterian girls, presided over by Miss Mary Eliza Clark, mustered 48 *real* Presbyterians, in addition to fifteen outsiders who came because they were interested. From this splendid nucleus many missionary leaders of the coming days may undoubtedly be recruited.

LABOR DAY was Education Day at September Board meeting. The speakers were Rev. Bruce McDonald, Dr. Howard McAfee Robinson and Dr. Nelson of Tripoli, Syria. Synod's plan for church education, a Board of Religious Education to be in each church, was outlined. The program is designed to reach all the people in the church, beginning with the children.

DR. NELSON described the conditions prevailing in the Near East. Islam will never have the same position as in the past. There is a call for advance in missionary work in the countries that touch those lands. A promising opening is the opportunity to evangelize the Druze people, sturdy mountaineers, formerly hard to approach, as the Turks were suspicious of any interference with them. The Druzes are friendly to Americans and hostile to the Turks. The interesting missionary territory formerly occupied by the American Board in Aleppo and Mardin, a region largely populated by Arabic-speaking people, is now given over to the Presbyterians. Since the working force among the Arabs was so badly depleted by the influenza epidemic there has been no work done for them. Six missionaries are needed at once, a doctor, and women workers.

DR. ERNEST HALL described plans for a Mission Study drive during the autumn among the churches of the Bay district. Normal classes are to be launched and mission study introduced into the Sunday-schools. Dr. Hall called attention to the fact that the M. E. M. is still functioning at 453, Phelan Building, S. F.

MISS TEEN WU, who went east this summer to attend the marriage of our former helper at Tooker School, Mrs. Li Qwai to the husband of the late Qwai Gun, was given a dinner recently in Chicago by married girls from the Home who now reside there. One of them recently made herself a true co-ordinator in the work of her "alma mater" by meeting at the train a young Chinese woman who spoke no English, sent "in bond" through the postoffice officials of San Francisco to her husband in Washington, D. C., with Miss Cameron's assistance. Thus "920" proved its usefulness in still another angle by harboring this refined, timid little Chinese wife in the midst of her long journey from China to the Capital City.

RECEIPTS, AUGUST 16 TO SEPTEMBER 15, 1920

By Totals from Presbyterial Societies

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$278.35	BEAVER,	$594.95	BIRMINGHAM A	$119.00	BUTLER,	$1,543.00
BALTIMORE,	690.50	BELL,	45.71	BLAIRSVILLE,	1,126.00	CARLISLE,	675.45

Chattanooga,	$105.90
Chester,	1,646.05
Cincinnati,	903.39
Clarion,	900.25
Cleveland,	1,604.25
Columbus,	1,142.00
Cumberland Mt.	46.35
Dayton,	1,464.50
Elizabeth,	1,437.00
Erie,	1,756.50
Fairfield,	34.70
Florida,	58.38
Gadsden,	23.25
Grafton,	129.00
Huntingdon,	1,444.12
Kittanning,	849.07
Lehigh,	453.65
Lima,	952.86
McClelland,	2.50
Mahoning,	$1,104.74
Marion,	1,037.25
Meridian,	43.17
Monmouth,	654.65
New Brunswick,	1,736.58
New Castle,	723.16
Newton,	306.75
Northumberland,	1,799.00
Parkersburg,	261.50
Philadelphia, North,	1,280.90
Pittsburgh,	5,741.25
Portsmouth,	447.00
Redstone,	1,320.93
St. Clairsville,	1,113.52
Shenango,	637.95
Toledo,	600.55
Union,	400.75
Washington City,	$2,005.25
Washington,	2,410.78
West Jersey,	369.35
Westminster,	890.50
West Tennessee,	296.25
Wheeling,	452.00
Wooster,	$843.00
Yadkin,	2.50
Zanesville,	810.32
Miscellaneous,	25.00
Annuities, Interest on Investments,	843.59

For Regular Work, $48,115.17
For Jubilee, 69.70 — $48,184.87

Totals since March 15, 1920:
For Regular Work, $132,058.09
From Legacies, 2,652.63
For Special Funds, 1,289.09
For Jubilee Fund, 4,164.66 — $140,164.47

Janet McMullan, *Treasurer*,
101 Witherspoon Bldg., Philadelphia, Pa.

The Woman's Presbyterian Board of Missions of the Northwest

Colorado	
Boulder P. S.,	$1,117.75
Denver,	929.50
Gunnison,	178.50
Pueblo,	969.20
Illinois	
Alton P. S.,	293.00
Bloomington,	
Cairo,	
Chicago,	1,443.71
Ewing,	383.35
Freeport,	187.00
Mattoon,	
Ottawa,	500.00
Peoria,	727.00
Rock River,	129.00
Rushville,	842.05
Springfield,	1,322.73
Indiana	
Crawfordsville P. S.,	828.95
Ft. Wayne,	783.00
Indiana,	597.50
Indianapolis,	1,180.63
Logansport,	625.75
Muncie,	445.38
New Albany,	393.82
Whitewater,	550.40
Iowa	
Cedar Rapids P. S.,	520.83
Corning,	$522.50
Council Bluffs,	355.00
Des Moines,	689.09
Dubuque,	414.31
Ft. Dodge,	541.80
Iowa,	957.09
Iowa City,	407.55
Sioux City,	1,331.00
Waterloo,	414.30
Michigan	
Detroit P. S.,	1,670.50
Flint,	21.00
Grand Rapids,	61.94
Kalamazoo,	65.00
Lake Superior,	164.00
Lansing,	285.25
* U. S. A. L. L. Bonds,	*700.00
Petoskey,	73.00
Saginaw,	285.00
Minnesota	
Adams P. S.,	
Duluth,	888.75
Mankato,	395.90
Minneapolis,	2,423.40
Red River,	99.75
St. Cloud,	243.00
St. Paul,	2,177.95
Winona,	115.25
Montana	
Butte P. S.,	97.00
Great Falls,	
Helena,	
Kalispell,	$30.00
Lewistown,	
Rellowstone,	41.00
Nebraska	
Box Butte P. S.,	91.00
Hastings,	207.00
Kearney,	260.88
Nebraska City,	497.70
Niobrara,	80.80
Omaha,	793.25
North Dakota	
Bismarck P. S.,	
Fargo,	214.91
Minnewaukon,	
Minot,	$30.00
Oakes,	95.00
Pembina,	
South Dakota	
Central Dakota,	183.85
Sioux Falls,	147.00
Wisconsin	
Chippewa P. S.,	93.00
Madison,	222.50
Milwaukee,	645.05
Winnebago,	179.00
Wyoming	
Sheridan,	103.75
Miscellaneous,	6.67

Designated Receipts for Month:
Regular Work, $33,570.74
U. S. A. Liberty Loan Bonds, 700.00* — $33,570.74

Total Designated Receipts to Date, March 25 to September 15, 1920 (6 Months of Fiscal Year):
Regular Work, $102,146.83
Jubilee Fund, 2,309.78
U. S. A. Liberty Loan Bonds, 1,000.00* — $104,456.61

* Not included in Totals.

Mrs. Thos. E. D. Bradley, *Treasurer*,
1808-17 N. State Street, Chicago, Ill.

Woman's Board of Foreign Missions of the Presbyterian Church

Binghamton,	$305.00
Buffalo,	271.00
Boston,	354.25
Champlain,	115.00
Ebenezer,	142.00
Geneva,	127.00
Hudson,	3.43
Lyons,	204.60
New York,	1,020.00
North River,	213.00
Otsego,	$171.00
Princeton,	163.00
Rochester,	1,007.25
St. Lawrence,	376.25
Syracuse,	56.00
Utica,	372.00
Westchester,	419.00
Interest,	10.06
Miscellaneous,	260.00

Receipts since August 16th to September 15th:
Regular Work, $5,128.84
Buildings, 461.25 — $5,590.09

Receipts since March 16th to September 15th:
Regular Work, $49,483.36
Buildings, 13,274.34 — $62,757.70

Sage Interest since August 16th to September: Special Account:
Deposits and Investments, $2,431.88
Other Legacy Interest, 300.00 — $2,731.88

Interest from Sage Legacy this year, $12,186.63
Total interest from other legacies, 1,265.70
Total amount of Annuities this year, 2,200.00
Total amount of Legacies this year, 1,001,674.87

Total amount of Specials this year, $1,017,327.20

(Mrs. James W. Webb, Jr.) Nellie S. Webb, *Treas.*,
156 Fifth Avenue, New York City.

The Woman's Presbyterian Board of Missions of the Southwest

Abilene,	$54.00
Amarillo,	225.15
Ardmore,	37.70
Arkansas,	94.85
Austin,	115.86
Carthage,	451.00
Cimarron,	183.00
Dallas,	244.90
El Reno,	63.25
Emporia,	198.00
Ft. Smith,	124.35
Ft. Worth,	335.25
Highland,	261.03
Hobart,	57.00
Houston,	131.50
Iron Mt.	$44.00
Jonesboro,	23.75
Kansas City,	1,018.00
Kirksville,	72.00
Larned,	250.00
Little Rock,	35.75
McAllester,	106.61
McGee,	184.00
Muskogee,	153.00
Neosho,	494.00
Oklahoma,	417.60
Osborne,	118.65
Ozark,	175.00
Paris,	210.00
St. Joseph,	359.00
St. Louis,	$2,037.70
Santa Fe,	30.00
Sedalia,	144.00
Solomon,	246.00
Topeka,	772.50
Tulsa,	$276.00
Waco,	270.55
Wichita,	531.80
Miscellaneous,	5.41

Total for Month,	$10,552.16
Total for Year to Date,	24,312.29
New Era Fund for Month,	2,733.58
New Era Fund for Year to Date,	5,681.53
Relief Fund for Month,	54.25
Relief Fund for Year to Date,	295.75

Mrs. B. F. Edwards, *Treasurer*,
(Per Mrs. J. M. M.)

DATE DUE

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